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"views" and to attack rationalistic tendencies. The book as a whole cannot be rated as a first-class work.

However, it must be said that it contains some material that will be of interest to those who belong to the denomination of which the subject of the book was a member. It throws light upon the liturgical and baptismal controversies that occupied the attention of this denomination a half-century ago, and it furnishes much information on the founding and early history of Heidelberg College and Theological Seminary. But for the general reader the book possesses little value.

E. Z.

MOORE, JOHN MONROE. *The South To-Day*. New York: Missionary Education Movement of the United States and Canada, 1916. xiv+247 pages. \$0.60.

Dr. Moore was born and reared in the South, has lived in different sections of it, and has been a close student of its economic, social, racial, educational, and religious problems. At the same time, his residence as a student in Ohio, at Yale, and in Germany has enabled him to see the problems of his own section in their proper relation to those of the country and the world at large.

By the South the author means the sixteen states which "comprise the old slaveholding territory." In his discussion of economic conditions most readers will find not a few surprises in store. For instance, we are told that in 1860 the white population of the fifteen slaveholding states was 8,099,760, but that the slaveholders numbered only 383,637, of whom 277,000 owned less than ten slaves each. To put the matter conservatively: "There were at least 6,000,000 southern people who had no direct interest in slaves." Again: "Of the three richest states in the Union in 1860, two were southern; of the five richest, three were southern; of the ten richest, six were southern; of the seventeen richest, ten were southern."

The chapter "The South's Human Problem" is devoted to a study of the negro, the mountain man, and the Indian. In each case the social, economic, intellectual, and moral conditions are discussed, as well as the agencies at work for their improvement. In his study of the industrial and political trend of the present day the author brings out the fact that the uniqueness of the South's problems is passing away, since its industrial and political life is taking on more and more those characteristics with which we are familiar in the northern and eastern sections of the country.

Religiously the South is conservative. The program of Protestantism laid down by the author is to meet the opposition which the immigrants from Roman Catholic countries offer to evangelical Christianity and public-school education with "light, truth, love, and the power of the Christ-life in its adherents."

In the concluding chapter specifically, as throughout the book implicitly, the author makes good his promise to strike the national rather than the sectional note. He sees the South girding for national service, hearing the call for nationalism and promoting patriotism.

In the appendixes are to be found, besides an excellent bibliography, tables containing much valuable statistical material, which makes the book serviceable as a work of reference. The style of the author is direct, clear, and simple. His volume is a timely contribution to a subject all too little understood, and it is to be hoped that it will be read and studied widely and thus serve to clear away much misunderstanding regarding the South.

H. B. C.